

morality, and unless it be filled up, therein one day will be buried civilization. It is a horrible abyss, and the gay world disports itself upon the crumbling brink, shutting its eyes to the impending catastrophe of tomorrow if only it may revel in the rank luxury of today.

Brief Notes

Who counts his blessings on the way will find them more and more each day.

To be a good moralist, and to be morally good, may be two very different things.

As between the sayers and the doers, the latter have always been in a voting minority; but for all that they are likely to be elected.

He who drops the gall of bitterness into other people's cups is mighty apt to find his own lacking sugar some day. Every act of a man's life, whether kind or unkind, good or evil, comes home to roost sooner or later.

Many of us are too easily satisfied with thirty fold. Dig a spur into that easy going spiritual ambition of yours, and bring it up to the sixty fold mark. Even a hundred fold might not be beyond your reach if you would only fertilize those poor spots in your life.

Those who make it the rule of their lives to avoid all appearance of evil are called "narrow" by the "wide open" world, which is a most striking testimony that they are on the road to eternal life. It is infinitely better to be "narrow" here, than to be shut up over there in a certain very uncomfortable place.

An action in Paris against caricaturists on moral grounds was dismissed by the court, altho there were grounds enough for all decency sake. An attack upon open immorality in France is like burning sulphur in the devil's kitchen.

A strong point was made against a criminal in a recent trial when he was recognized by a witness who knew him under an assumed name. A similar procedure may characterize the last great court, where the identity of character and record may be established by a simple recognition. The Judge will only need to say: "Thou art the man."

The minister who recently fainted toward the end of a long sermon doesn't seem to have had as much power of endurance as his hearers. Why some of the latter the long-suffering and Job like people who sit in the seat of the hearer, do not faint sometimes speaks a marvelous testimony to the tough physical, mental and spiritual fibre of which they are made. But doubtless they are supported by that scripture which says, "Blessed is he who endures to the end."

A miner in one of our western mines was entombed by the effect of an explosion, and for a month lived in his narrow and dark dungeon, sustaining life by the oil of the lamps. The rescuers could hear him calling for help, but they were unable to reach him in time to save his life. Very different is the fate of those who cry to God for help. They are not beyond his reach, and his help never arrives too late. However buried and dungeoned in sin, Christ can reach us, and bring us safely into the "upper air" of his light and salvation.

A suicide wrote just before he killed himself: "Don't try to find out who I am. It is useless." He had doubtless taken pains to hide his identity, for what reason it is not known, unless it was to spare his friends, or perhaps his family, some part of the anguish and disgrace of his crime. There seems to be a strange delusion in the human mind that sin, weakness, cowardice and crime can be concealed. It is far otherwise. Nothing can be concealed. The few things which can be concealed from the curiosity and scrutiny of man. How much less then can we hide anything from God.

The man who was sentenced to two years in the penitentiary for stealing a dog will have ample opportunity to reflect upon the wide sweep and picturesque variety of fooldom which seems to be accessible to some people. One would imagine that a fellow with half sense would trade off his character, his reputation and his liberty for something more valuable than a dog. Yet plenty of people are making bargains of this kind every day. Esau's trade continues to flourish right along.

A New York paper says that society is the very biggest lie ever encountered. It must be a whopper then. When David said "All men are liars," he must have had the fashionable world, or what we call society, in view. He said it "in his haste," but there's no evidence on record that more deliberate and mature reflection changed his opinion. Perhaps there is no more profoundly needed discipline than the cultivation of absolute truthfulness, not only in our conversation, but in our inner and outer life. The absolutely honest man is more rare than we imagine.

While Dr. R. S. MacArthur, pastor of the richest Baptist church in America was preaching on the subject; "Christ's friendship for the poor," a thief stole his overcoat from the vestry. There was a conjunction of theory and practice for you. But it is doubtful if the popular preacher liked the practice as well as the theory. The Bible commands us that if we have two coats, to divide with the man who has none. If this is to be interpreted broadly, it would extinguish some of those vast fortunes among Dr. MacArthur's congregation. Rockefeller, for instance, could easily distribute fifty millions of coats, and still have several very good ones left for his own use.

The "Holy Name Society" has been organized in Albany, N. Y. having for its object a crusade against swearing. There is a very broad field for exercise of its duties. Profane swearing is a preeminent, or we should rather say, a notorious American vice. In some sections of the country so low has moral sentiment fallen that swearers do not hesitate to utter vile oaths in the presence of ladies and ministers. In others where this limit is somewhat strictly drawn by public sentiment, there is nevertheless plenty of profanity in God's hearing. It is an unspeakably despicable vice, and all preachers and Christian workers should consider themselves active members of the Holy Name Society, and help to create a stronger public sentiment against this iniquity.

A dying woman tried in vain to tell where she had hidden her wealth. \$25,000 in bonds, and she passed into the other world carrying her secret with her. This makes a very good illustration of the mocking vanity of riches. But also served to point the moral that if we leave behind us the treasure of a good life, the gold of a pious example, the precious gem of a godly influence, it will not be lost like this woman's wealth. In the case cited the world is poorer neither for the woman's going nor for the loss of her money, but it is poorer for her influence and life. Our record in this world cannot be less than nothing, but it can be worse than nothing.

Representative Spalding of North Dakota has introduced a bill in Congress forbidding the sale of liquors in any encampment of United States soldiers. If passed, the effect will be to wipe out the canteen, so its friends claim. But we are not so sure that it or any other bill which can be framed will have this salutary effect so long as the officials whose duty it is to enforce such laws refuse or neglect to do their duty. He who doubts that the American dollar is almighty attentively observe the exploits of the brewers and distillers corruption fund.

A woman evangelist in New York tells an assembly of preachers that they had better put less money in church buildings, and more in church work. We are prone to forget that the apostolic era of the Christian church witnessed the erection of no church edifices at all. Now and then they would get the use of a synagogue, but it was seldom of long continuance. The church in Rome worshiped for a hundred years

in the catacombs, or subterranean caves used for burying the dead. And it is safe to say that there was more religion in those caves than there is now in magnificent St. Peter's cathedral. There's no particular objection to church buildings, only that the magnificence of the temple ought not to furnish so striking a contrast, as it does sometimes, to the spirit-poverty of the congregation.

Information Bureau

When does the nineteenth century end, and the twentieth century begin?

This question has been answered several times in the columns of this paper, but there are those who are not satisfied with the answer given. It is somewhat surprising to find so many people who think the nineteenth century closed with the year 1899, and that the twentieth began January 1, 1900. The twentieth century has not yet begun, and will not until January 1, 1901. The nineteenth century will end when the 1900 years are full, which will be December 31, 1900, at midnight. And just when it ends the twentieth will begin. It certainly takes 1900 years to make nineteen centuries. This ought to be clear to every one. Suppose you owed a man 1900 dollars, and you pay it in one dollar payments. Will 1899 dollars pay the debt? Not until the one hundredth cent of the nineteen hundredth dollar is paid will the debt be cancelled. Not until the last day, the last hour, the last minute, the last second, of the nineteen hundredth year will the nineteenth century be complete, and then begins the twentieth.

How old is single immersion, and who introduced it?

Single immersion, backward, came into general use in the thirteenth century, tho it was introduced as early as the fourth century. Theodoret, an ecclesiastical historian of some note, who lived in the early part of the fourth century, writes: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse only into the death of Christ." Speaking of the Eunomians, Socrates, in his Ecclesiastical History, says, "I shall merely observe that they adulterated baptism; for instead of baptizing in the name of the Trinity, they baptize into the death of Christ." It will be seen therefore that single immersion, tho introduced as early as the fourth century, did not come into general use until about the thirteenth century, and prior to that was not regarded as legal baptism. In Constitutions of the Church, by Dr. Chase, page 252, we find the following: "If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed; for the Lord did not say, 'Baptize into my death;' but, 'Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye, therefore, O bishops, immerse thrice into one Father, and Son, and Holy Ghost, according to the will of Christ and our constitution by the Spirit."

Has the Elder more power than the church?

We presume the querist means by "power" authority, if so then we answer, not in the Brethren church. He has no authority above that of the local congregation composed of individual believers.

Has the Elder power to expel members from the church without a lawful charge and without counsel with the church?

Certainly not. We do not understand why such a query should arise in the mind of any one, for we have no knowledge of an Elder ever attempting such a thing in the Brethren church.